



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., DECEMBER 6, 1904.

NUMBER 26.



C O N T E N T S

THE GREAT CYCLE OF MAZZAROTH.—THE SIGN OF HIS COMING. **KORESH**

STUDIES AND REVIEWS.—The Voice of the People.—The Great Popularity of President Roosevelt.—Necessity for a Fresh Revelation From God, **LUCIE PAGE BORDEN**

A View of the Eastern Situation—No. 3, - - - **RABON ADONOSEPERI**

Simple Lessons in Koreshanity—No. 4, - - - **DR. C. A. GRAVES**

EDITORIAL PAGES.—The Growth of the Party of Discontent.—Modern Decadence in Art.—Religion as a Vital Bond.—Imitation of Nature by Man, - **THE EDITOR**

COURT OF INQUIRY.—Telescopes and the Earth's Concavity.—Fantastic Auroral Displays.—Koreshan Enterprise.—The Weekly News-Digest, - **THE EDITOR**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Fort Myers, Fla., to The Guiding Star Publishing House, but address letters containing same to Estero, Fla.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Department—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xviii. No. 26.

ESTERO, FLA., DECEMBER 6, 1904. A. K. 65.

Whole No. 583

The Great Cycle of Mazzaroth.

The Zodiacal Period of Twenty-four Thousand Years; in the Time of the Culmination; the Significance of Aquarius.

FROM THE WRITINGS OF KORESH.

WE ARE AT THE terminal extremity of a grand cycle; a series of ages and dispensations is now consummating, as indicated by the inevitable time-markings of physical signs. The period of Mazzaroth, a cycle indicated by that movement in the physical heavens called the precession of the equinoxes, is divided into twelve natural sections called dispensations. A dispensation is that period of time included in the movement of the equinoctial over one twelfth of the ecliptic. The movement of the sign Lamb or Ram (Aries) through its corresponding constellation was during the Jewish dispensation. The sign passed entirely out of Aries into Pisces at the destruction of Jerusalem, when also occurred the final dispersion of the Jewish race. The movement of the sign is 50" of a degree each year. This precession, if uninterrupted by either acceleration or retardation, would complete the cycle in a little less than 26,000 years. There is a system of planetary foreshortening which accelerates the movement at special precessional periods, reducing the time from 25,816 years, to 24,000 years. This gives about 2,000 years for a dispensation. This law was understood and involved in the Scriptural statement, "Except those days should be shortened, there should no flesh be saved."

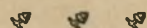
We have reached the end, not only of one of these divisions of time, but also the end of a complete cycle of twelve dispensations, or the termination of the Mazzarothic wheel or cycle of time; and are transiting or passing over from the Fish dispensation to the dispensation of Aquarius, or Water-carrier. When the church entered upon its Piscatorial career, or when the sign

passed from Aries, Ram or Lamb, into Pisces or Fishes, the Christ of the Piscatorial age chose fishermen to represent the dispensation. He looked down the age to the time when a new age should dawn; and knowing that the age or dispensation should be Aquarius or Water-carrier, he symbolically portrayed it by sending two of his Disciples to a man they should find carrying a pitcher of water, or a man with a pitcher in his hand. This man, the Lord said, would prepare the Last Supper.

During the cycle of Mazzaroth, and at the end of each division of the grand cycle, there is effected a re-unity of God and man. God and man sup together. There are twelve of these suppers during the entire period. The final one of the twelve is now about to occur. This is indicated by the sign Aquarius, the Water-carrier, or the Man with a pitcher in his hand. This can only be comprehended by a knowledge of symbolic language. Water is the symbol of scientifics. A pitcher implies the same, for it is the container of water. John the Revelator saw this sign when in his vision on Patmos, he defined the Angel standing in the Sun (in illumination), who "Cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." The Lord's supper with his Disciples was a portrayal of this coming and greatest event.

As we approach the grand consummation, we issue the call for the great gathering and to the final Supper; for it is the province of Koreshanity to feed the multitude. This can be best done by the inauguration of a

gathering together of the elect from the four winds of heaven, upon the basis of a great industrial and economical system, involving the common ownership of all possessions; the equitable adjustment of labor; and regulated and judicious distribution of all the necessities of life; the adaptation of the benefits accruing from the invention of labor-saving machines and devices, to the relief of the performer of uses; and in general, a righteous administration of all the concerns of the Koreshan Commonwealth. To this end we are devoting our lives. Our industrial system exists not merely in theory, but in actual application. It is yet in its infancy, but it stands upon its feet, stemming the tide of active opposition and intolerant persecutions of modern Christianity and civilized paganism.



THE SIGN OF HIS COMING.

Genuine Science, Not Miracle, Constitutes the Sign of Messiahship for This Age of the World.

FROM THE WRITINGS OF KORESH.

THERE IS A CLASS of people who regard miraculous procedure or phenomena as evidence of divine power. The word miracle is from a Latin word meaning to wonder, to be astonished. No phenomenon, however wonderful, was ever performed contrary to some law which, though unknown by the populace, was well known by the person using the law (higher or spiritual, it may be) to perform the wonder. Jesus wrought miracles or wonders through his knowledge of natural and spiritual law, using his knowledge in the direction of good works through love to God and man. He raised the dead, healed the sick, cast out devils, and performed other works. While he did this, he said to his Disciples, "Greater works than these shall ye do; because I go to my Father." In his day and theirs, these greater things were not accomplished. From that time to the present greater things have never been performed. Despite all this, the time must arrive when the words of the Lord Jesus shall be fulfilled; and according to Koreshanity, the time is at hand when these greater things will be wrought, thus fulfilling the prediction of the Christ the Lord.

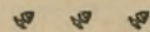
What are these "greater things?" A greater thing than to restore a person to common, physical health—to die in the future, is to proclaim the law or science by which thousands may overcome death, that they may never die. The promulgation of the science of immortal life is to the end that the law of life may be scientifically applied; and the effort of KORESH is to so enable men to enforce this law as to bring into immortal being the children of the resurrection, or to give birth to a nation in a day. Jesus performed miracles or wonders whenever the people were prepared to be receptive to the influence of his dynamis (potency); but he could not

perform mighty works in Capernaum because of their unbelief. Every great work must and can only be wrought through the intensity and continuity of thought in the direction of the desire and purpose to accomplish.

The supreme thought of Koreshanity is in the direction of bringing into manifestation the Sons of God; in other words, to bring about and accomplish the destruction of death over such as now aspire to immortal life. The healing of the common sick and their restoration to common condition of health, are but incidental to the greater achievements—namely, the perfection of this body and its restoration to immortality. Such incidental efforts must not interfere with the supreme purpose. The thought must be continuous in the line of the greater work or desire, or the consummation will not be wrought.

The Koreshan school, in the application of its cult, is now establishing and developing its battery of life according to principles already understood and taught to its people. When the pneumo-psychic battery is complete, and its consummate power mobilized towards the formulation of the immortal flesh, or the body of the resurrection, the great miracle will be wrought and the Sons of God will stand forth in all their glory. Jesus performed his miracles after his baptism by John. The Koreshans will perform their great wonder when the baptism comes, which is soon to be poured forth.

Let not the inquirer mistake the miracle of the devil for the power of God. The image of the beast has power to perform wonders, and to call down fire from God out of heaven in the sight of men, and to deceive men by the miracles which he has power to perform. God is not come in miracle now, but in science. He comes not to perform works by law known only to himself, and which he cannot disclose to the people, but to declare the science and to remove the wonder or astonishment through a revelation of the principles of spiritual life and their scientific unfoldment.



The Uncertainty of Conjecture.

KORESH.

EVERY PROPOSITION founded upon an assumption is exposed to the liability of leading to a fallacious deduction. It does not follow, because a premise is assumed, that a logical course of argument will inevitably lead to a false conclusion. Conjecture might in one case in ten thousand be right, but the chances are nearly all against the possibility of guessing correctly. We say, therefore, that any system of "science" built upon a conjectured premise is uncertain, and consequently unworthy the consideration of a scientific mind. The word "science" means nothing more, nothing less, than knowledge. If you define the English word *knowledge*, you have a definition of the corresponding word *science*, derived from a Latin root. The first important step in the acquisition of knowledge is to define geometrical contour, by the aid of trigonometry, in the measurement of vertical, horizontal and curvilinear angles.

New Century Studies and Reviews

Lucie Page Borden

THE VOICE OF THE PEOPLE.

The Significance of the Great Popularity of President Roosevelt; the Man of the Hour and Some Pressing Issues.

WHAT HAS BEEN done in the last election shows how forcibly President Roosevelt has impressed his own personality upon the citizens of this country. It has been a complete triumph, for the voters of the United States have set the seal of their approval upon his administration by inviting him to remain in office another term. It is no surprise to those who have watched the President from the time when he pledged himself to continue the policy of his predecessor, until he relieved the minds of his own countrymen by putting his signature to the letter accepting their proposal to reinstall him in office.

It is perfectly certain that the overwhelming majority in favor of the President will confute entirely the calumnies of his enemies. It has been said that Theodore Roosevelt wanted to put the American people under an imperial yoke. It is certainly patent that they are willing enough to bear his yoke. The policy of imperialism advanced by his predecessor has been productive of no worse results than the commercial prosperity of the nation. An increased confidence has arisen on account of the widespread notoriety the President has gained by his own acts. He is now unhampered by the obligation he accepted at the bedside of President McKinley. What will Theodore Roosevelt do now? Will he feel free to put his own plans into execution? His plans are one with the desires of the nation to produce in the United States a better feeling between all classes of society. The combinations of capital are inimical to the prosperity of the country because they foster discontent. Will the President resolve not to put his own seal upon municipal ownership? Whatsoever he may or may not be ready to participate in, it is certain to be said from the very beginning of his administration as an independently elected candidate to the highest office in the gift of the American people, that he has not surrendered his own convictions of right and wrong. The nation has this confidence in this man who has been maligned by his opponents, but who has carried the day despite the machinations of the great mine owners.

It has been alleged that the people of America were not in favor of the President's policy in regard to the maintenance of the army and navy. He wishes them to be kept up so as to relieve the people of any anxiety. This is not tantamount to a desire on his part to declare war at the least cause for umbrage. It has been said that the President was in league with the corporations and trusts. His own positive denial is coupled with his acts in regard to the Northern Securi-

ties. He has been completely absolved from all complicity in such iniquity by the election returns. If the people believed the man they voted for to be honest, it is because his own conduct has belied the malice of his opposers.

The love and the consideration that have put the President into the chair of office for another term point to a number of traits in his own character which show that he has impressed himself on the nation as a hero. He stands out in the eyes of the world as the exponent of democracy, but it is not the democracy of a past age, nor of the Jeffersonian type. It is the evolution of democracy into imperialism, which is presaged by the election of some one who has captivated the people by his own personal qualities. It is the man the people want who sits in the executive mansion, but he has not catered to the prevailing notions. He has been himself, and he has shown by his election that the people wish no one else in his place. The evolution of democracy into imperialism is the substitution of the man himself with his magnetic qualities, with his uncompromising rectitude, instead of an image stuffed with straw and labeled the republican or the democratic candidate. It is not the demagogue, but the hero who inspires confidence.

The final adjustment of society will culminate in the revival of another type of socialism—not the socialism of Debs nor of the French Commune, but of a societal fellowship welded together by the confidence which all repose in the representative head. The imperialism of Roosevelt is but the stepping-stone to a new order of things in America. It is hero worship, but it has produced a revolution in American politics. The fitness of the man for the office has combined with the present policy of his party, because the republican party has its appointed work to do in preparing the United States of America for a new form of representative government.

There is a republican President, but the reason why the democratic party has failed is not simply because of President Roosevelt's charm of prestige and character. It is because this party has all along been put at fault in the minds of the people by its recurrence to the past. The United States of America wishes to be held in awe by other countries as a great world power. She does not wish to compromise her dignity by reverting to the ideals of the past. She begins to follow in the wake of greater nations, because the centering of the affections of the people in one head is necessary before it can rise to a position of eminence. What was it which made France rise suddenly into a star of the first magnitude in Europe? It was simply because she had found in Napoleon a fitting leader; and until the machinations of his enemies prevailed to remove him from the head of the nation, his own country was famous. Had not the light of Napoleon been eclipsed by jealous rivals who conspired against him and formed a European coalition, the dignity of France would not have been lowered.

The republican party has been perverted by the

corruptions of the hour, but in its progressive policy it is in advance of those who would try to revert to the past instead of looking toward the future. Let the star of America rise to ascendancy, and let the noblest ideals of the past be fulfilled in new types of power and greatness. Let that man be put into the President's chair who is best fitted to carry forward the designs of Providence.

The Necessity for a Fresh Revelation from God.

IT SEEMS STRANGE that the clergy of the present day should believe so fully in special revelations of the divine will to men in the past, the while they strenuously deny the probability of a similar revelation in this age. What was there in the past to call out the dreams and visions by which men were warned and guided any more than there is at present? Are men less in need of comfort or of guidance? The finality of the divine revelation as it came to the men of other days is not proved. The people of the Jewish age were looking back to Moses. They did not believe that Jesus had the words of life. They were looking for some one of commanding presence to restore the kingdom to Israel by emancipating them from the yoke of their Roman conquerors. What did they find? A pure and noble spirit who said in response to their importunities, that his kingdom was not of that world or age.

The world has refused to believe in the prophetic mission of Emanuel Swedenborg, chiefly because it denies the necessity for a further revelation from heaven; and yet there was a validity in Swedenborg's revelation attested by his portrayal of the Lord's true character. Swedenborg was sent to open the spiritual sense of the Word—not to reveal the science of natural things. He was not instructed in those things which pertain to the physical earth, because the time was not ripe for the Lord to come in the scientifics of the kingdom. Swedenborg knew the doctrinal errors of his own day and he wrote: "The abomination of desolation spoken of in Daniel is the grand fundamental error of the old church, which is the doctrine of three divine persons in the Godhead, separately existing from eternity." This statement is very much in contrast with those of some theological writers. Swedenborg wrote for the benefit of mankind when he related his experiences in the spiritual world. One can find in "Heaven and Hell," a true picture of the condition of men after death. The clergy in general deny the reality of Swedenborg's entrance into the spiritual world.

The prophets of the Jewish age were subject to an influx from the Lord. Why, then, is it not reasonable to suppose that a prophet may come in these days to carry on the work of the Lord? Why deny the possibility of a truthful revelation from one of this age, when the course of events in modern times would seem to vindicate its necessity? There are, of course, different phases of truth to be shown at different times. The work of one era is materially different from that of a subsequent one. Still, the essential fact remains—God

works through human instruments. He does not send supernatural visitants to appear in the natural heavens, as some have dreamed that the Lord would come.

The man of this age must display certain credentials. He must be able to show the validity of his revelation by performing a work that is incomparably greater than that of Moses. He must be able to bring fire from on high to consume the workers of iniquity. This means that the men and women of this age who believe in the validity of his message, are to be conjoined to the Lord by the destruction of their own bodies. As Moses saw God in the burning bush, so will the world see Him today as a consuming fire. The spectacle which met the wondering gaze of the Hebrew prophet—did it not prefigure the coming of the Lord in the shape of a devouring flame? Swedenborg says that the bush signifies scientific truth. This is the supreme desire of those who seek knowledge in these days. The scientific truth which has been revealed at this time, reaches its climax in the consumption of the physical man in the fire kindled by its announcement.

Department of Astro-Biology

Rabon Adonoseperi

A VIEW OF THE EASTERN SITUATION—NO. 3.

The Zodiacal Signs Related to England, Russia and Japan; the Character of Japan Considered.

AIDED BY A FEW rays of light from the great Zodiacal circle, we have passed in review some of the peculiar characteristics of the Russian bear and of England—that strange admixture of animal life, whose zoölogical representative is virtually a ram with a bull's head and a lion's tail; and we have noted that their respective idiosyncracies correspond in every particular with their planetary signifiers, Saturn and Mars. As an active participant in the Eastern embroglio, there remains only Japan to be considered. She, as we have previously mentioned, is related to the seventh division of the Zodiac—Libra, and her planetary signifiers are Venus and Saturn; her coördinate being Aries, signified by Mars and the Sun. Her objective is leadership and dominance, more especially in the East; and by her present war-like operations she is adequately expressing her Martian objective, whereby she is enabled to bear victoriously in the face of the Russian hordes, her armorial insignia of the Rising Sun.

We have no hesitation in saying that there is no nation in the world today that manifests such perfect equipoise and equilibrium as does this Eastern representative of the Balances. Whether or no she will succeed in attaining her object without the active coöperation of her ally, remains for the future to disclose; but today as the dominant power in the East, in spite of the fact that her martial operations are still far from completion, she has worthily upheld her representative

of the equinoctial division of the Zodiac. We are not stating that she expresses the significance of these signs in their more exalted phases, for there is a lower as well as an upper arc that unites the eastern with the western horizon; and we adjudge to her the lower and basic position—the reflex of a still more enlightened and self-contained nation that is but just emerging from the obscurity of its chrysaloid nursery.

It is quite remarkable to what an extent the Japanese unite the manners, customs, methods, and general characteristics of the Eastern and Western hemispheres. By the English merchants they were early dubbed the "Oriental Yankees;" and their active business-like ways, their extraordinary powers of adaptation, as well as their commercial acumen, seem fully to justify their title to this distinction. On the other hand, the characteristics of Libra are well in evidence and express themselves in a great variety of ways. The national love of the artistic evidenced by the picturesque attire assumed by all classes of society; the critical appreciation of art in all its branches; and the universal fondness of poetry, are all qualities that are specially the property of the seventh division. As a nation, notwithstanding their activities in the commercial spheres of life, they show due appreciation of the *dolce far niente*; and their innate love of ease fully qualifies them as representatives of the gentle and peace-loving Libra; yet in war they have shown themselves to be possessed of an intrepidity, courage, and determination that has so far carried them victoriously through one campaign; and which has in a second, gained them a reputation for military prowess that places them well in the front rank of armed nations—thus adding the quality of the Ram to their Librian nature.

The question that naturally arises in the mind is, Whence has this nation derived this progressive and war-like spirit; and whither, and for what purpose is it bending its destinies? The remarkable geographical position held by the Island of Nippon on the extreme east of the continent of Asia, would naturally lead one to suppose that the westward march of the spirit of progress had overflowed the western borders of America, and had found a lodgment in the Nipponese—which is accentuated by the fact that the original pioneers of civilization in this island hailed from the Western continent; and also that its inhabitants reflect in so remarkable a degree, some of the prominent characteristics of the American. It would appear unlikely, however, that the impetus has been derived exclusively from the West, when the political as well as the geographical relationships of the islands of Britain and Nippon are considered, as well as their Zodiacal coördination as equinoctial signs. These two islands stand like the pillars of Gemini on either flank, and as guardians over the whole of the vast territory embraced by the continents of Europe and Asia; and they are linked together by a chain of fortified coaling stations which, in the event of a world-war, must give them control of the ocean and seas which intervene.

Since the declaration of independence in the United

States, the potencies of British expansion have been, for the most part, in an easterly direction, and it is only reasonable to suppose that these energies have to a large extent, been absorbed by the "Oriental Yankees," in the same way that the Westerns had early appropriated those potencies that were impelled in an Occidental direction. Such being the case, the Japanese today have become the point of conjunction of two outflowing streams of potential energy, both of which Originally emanated from Britain, and which necessarily leave that Island today debilitated, impoverished leaderless, and therefore *headless*; while Japan, as the center of combustion of the two qualities of energy, is emitting a light that in some degree validates their pretentious claim to the ethnic representation of the Rising Sun.

Having regard to her present aggressive attitude, the question naturally arises as to whether Japan in her determination to acquire political dominance in the far East, will be led by ambition to reflect the spirit of her insular ally and embark on the perilous enterprise of empire building. There are many alarmists who see in the success of those Eastern islanders, in the present war, the near approach of the "Yellow peril," the bogie that has long been a scare to the European birds of prey. Now, China, as well as Japan, is entirely influenced by that quality of energy that is represented by the seventh division of the Zodiac; and the tendency of this sign is to render the subject impressive rather than expressive; to dispose to husband the resources, rather than expend them; and to seek within rather than without, for the source of power.

Intuition has been the key-note to the success of Japan, for she has carefully trained and prepared the internal sources of supply; and if today she is expending some portion of the potency which she has been husbanding and propagating, it is only for the attainment of her ulterior object of ladyship in her own domain whereas Venus the Queen of the eastern Pacific, she may control the commercial portals of a region that Nature seems to have designated as especially her own; and the fear that has been so freely expressed, and which has in the present war gained for Russia the sympathy of continental Europe, that the Caucasian race is menaced by the Mongol, may be adjudged as the ignorant vaporings of a people who are entirely uninstructed in the normal disposition and quality of the far Eastern peoples.

It is, however, easy to exaggerate the importance of the part that is being played by Japan on the political stage, as well as to grossly overrate the quality of her civilizing influence, and the power that she may exercise on the progress of the world. It is abundantly evident that her present civilization is not the natural and spontaneous growth from past experience. The past is always the foundation for the superstructure of the present; and in Japan we find a clear line of demarkation between the basis of the past, or rather its spontaneous growth, and the foreign veneer of civilization with which the sons of Nippon have lately

disguised themselves. The bud of American civilization that has been grafted on the ancient Japanese stock, is indigenous to the soil on which it has been raised, and rests on the societal basis which gave it birth. There is no apparent affinity between the social conditions prevailing in Japan and her recently adopted Western civilization. We may graft the sweet orange on the stem of a bitter lemon, and the fruit will be sweet; but there is affinity between the bud and stock, for both are of the genus citrus. What then, will be the quality of the fruit that the new Japanese tree will produce? Even granting that both bud and stock are perfect of their kind, will there spring up that healthful coördination between the two that will even insure continuity of life?

True civilization involves good citizenship, which necessarily entails harmonious and equitable relationships between the units that together form the state. As the citizens of a state are more or less equally divided between males and females, it necessarily follows that equality of rights between the sexes becomes the fundamental principle on which a state of civilization must rest. It is not our object here to challenge the validity of the American bud of civilization; we will for the nonce, accept its claim to be the highest product of scientific culture to pass unnoticed; but it is necessary to test the strength of the basic stock on which Japan is raising her new structure, if we are to estimate its powers of endurance and future utility.

The sign Libra symbolizes the Goddess of Justice, or woman freed from the yoke which man has placed on her neck; while Aries is man her deliverer, the pioneer of the science of liberty. The great blot on the social life and system of Japan is the inferior position occupied by woman, which amounts to a veritable ostracism, and which has given rise to a class of professional women entertainers, which is not far removed from that of the courtesan, and which has ousted both wife and daughter from even their domestic rights, added to which polygamy and a system of classified courtesanage exist, which have no parallel the world over. It may be argued, however, that the Western civilization will in time exercise as powerful an influence over the social life of Japan as it has already done in the commercial sphere, and thus eradicate the evil that is so prominent and radical a characteristic of this people; but when we consider the fact that the commercialism of the West is rapidly undermining its own societal basis, there seems little to be hoped for in this direction.

Art and poetry, two of the most exalted of the Librian qualities, are the best products of old Japan; and from the legacy of the past to the present generation and up to the present time, these have constituted its very soul. These, however, have nothing in common with the new commercialism, or the adopted scientific doctrines; but they lend to the Japanese an individuality and distinction that draws a clear line of demarkation between these Eastern æsthetes and the sordid and vulgar mediocrities of the West. Objects

of virtue are their *lares et penates*, the objects of their adoration—and more, the very religion that binds them to the past, and hence to their mythical and alleged celestial origin. Social relationships form the basis of all religions, for the application of the science of sociology is religion itself, and hence civilization.

It is therefore impossible to disassociate Japanese art and religion from their present social conditions; and if the latter is doomed by the introduction of Western civilization, we may safely bid farewell to the former. The decadence of art in the West is due to the materialistic tendencies of the age, for art, the expression of man's most exalted conceptions, is even the product of his aspirations which constitute the bond of religion that unites him to Deity. Art is the lawful bride of true science; and it is with no very optimistic feelings that we form mental speculations on the probable quality of the offspring that will result from the marriage of Japanese art with modern science. The prospect afforded by a grossly materialistic Japan, from which the blossoms of art have been plucked to give place to the weeds that thrive on Western science, does not inspire us with hopes of a brilliant future for this latest convert to modern thought and manners.

It is, however, to individuals rather than to national aggregations, that we must look to for material for the new social structure; and it may be that in new Japan there may arise scientific stars that will add their quota to a new and enduring Western civilization that is still in embryo, but which rests on a foundation more ancient and age-defying than that of old Japan. Already we have witnessed the reflex of modern thought on the Celestial mind, in the suicide of nine students, urged to this desperate act through failure to solve the mystery of the universe. This displays a keenness of desire for truth that has no parallel in the Western world, and gives promise that the fair Island of Nippon may contain a source of wealth unsuspected either by its own inhabitants or its modern exploiters.

As a nation, the Japanese may be regarded as a mortal expression of the principle of theocrasis, or the grafting of a new and higher condition on a lower that has been prepared to receive it; and their present war-like operations with Russia show the power of a new truth in opposition to the mass of fallacies which the ages of the past have sown, and which Chronos the Reaper is harvesting today. There is a sun that has newly arisen in a world of mortal ambitions, and which forms the reflex of a brighter Orb, whose rays are heralding the dawn of a purer and more enduring civilization. They unite the equinoxes through the lower arc; the loves, the desires, the strivings are theirs which form the basis of the superstructured arc of attainment, knowledge, and power that will unite the eastern and western horizon with a bond of light that will defy the powers of darkness.

The best kind of a philosopher is the one who loves wisdom.

General Contributions

SIMPLE LESSONS IN KORESHANITY.—NO. 4.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

CAN YOU GIVE a brief, general idea of the nature of the activities in the physical universe? **ANS.**—The physical universe is the foundation, pedestal, or groundwork of its higher and more interior manifestations of life. It is the container of all. It is the great cosmic egg or cell, within which its product is incubated from age to age. The various forms and degrees of life mark the stages of progress in this process of incubation, leading up to and ultimating in its finished product, the divine Men or Gods. Of these there are a definite number, than which there can be neither more nor less. They constitute the eternal order of Melchizedek.

All cells are, of course, in their activities governed by the same laws. They are from simple to complex in many degrees. The most external being the perfect cell of the physical universe. All other cells in the planes of imperfect life, are partial replicas of this. A hen's egg, in its processes of incubation, is a partial analogue of the great cell; so of all other eggs—so, too, in the simplest battery-cell, to the extent of its actions, the play of its electric and magnetic currents obey the very same law that operates in the egg and the cell of the universe; most beautifully corroborating the fact that the universe is an harmonious whole in which, as a whole, or from the broad standpoint of universals, no discord can obtain.

The battery-cell illustrates also the simplicity of the fundamentals of universal activity—for all non-material forces are electric and magnetic; there are no other. From the mind of man to the battery-cell it is the same through myriad degrees and qualities; and as in the battery-cell, these forces are transmutable to light and heat, so the mind of God himself, the vital electricity and magnetism generated in his manifestation, is transmuted to love and wisdom; for love is mental heat and wisdom is mental light. How aptly this illustrates correspondential law! In transposing the same law from the plane of physics to that of metaphysics, that which is light and heat in the one, must be intellect and love in the other; and as to God appertains the highest intellect, wisdom is the highest quality or manifestation of intellect. Can you not now have a rational conception of how God is love and is lovable? and see how senseless have been the parrot-like repetitions of this phrase hitherto?

QUES.—Give another illustration conveying a general idea of the activities in the physical universe. **ANS.**—We have seen that the physical universe is a great cell or egg. It is also a great electro-magnetic

dynamo. In a battery-cell that quality of electricity and magnetism produced is called galvanic. In a dynamo the quality of electricity generated is called frictional. You have perhaps noticed the dynamos in electric power-houses, and have seen the revolving armature within the surrounding stationary field of the dynamo. The air space separating them is so thin that the friction produced by the revolving armature, disintegrates the atoms of oxygen and nitrogen in the thin layer, changing them to their state as spirit; they are destroyed as matter and become spirit—the spirit of oxygen and nitrogen. This is electric and magnetic, just as all spirit is. Just so, the greatest electro-magnetic dynamo, the physical universe, produces by corresponding means, one general quality of its electricity—the shell of the earth and its atmosphere constituting the stationary field of the dynamo; the interior heavenly sphere, the revolving armature, about 6,000 miles in diameter. The friction between the surfaces of the two atmospheres generating one general quality of electricity and magnetism.

Within this great universal sphere there are many revolving spheres, one within the other—as for instance, the lunar sphere. The visible moon is the light pole of a sphere of energy revolving in the heavens. Wherever there is motion there is friction; and friction is the means by which atoms of matter are broken down and converted to spirit. This process is often called vibration. In its last analysis, all spirit is produced by friction or vibration; even in the battery-cell, where the affinity between the sulphuric acid, water, and zinc is the prompting cause, it is the attrition between their atoms that results in the transmutation. When the conditions are right, the transition from one state to the other is easy. A touch upon a violin string is sufficient to transmute atoms of air into that quality of energy we sense as sound.

Every machine ever invented by the ingenuity of man, or that ever can be invented, embraces only a partial application of those principles which go to make up the one perfect machine, the physical universe. It being perfect as to function, must be perfect as to form—it must be the sphere involving the cube. It is perfect in its activities, illustrating the perpetual motion. This solves the old question, Can a man invent a machine producing perpetual motion? No; because God alone can do this in his universe; perpetual motion is possible only through the activities of the cosmos.

The Coming Fruit of Regeneration.

KORESH.

THE DARK or medieval ages were the result of the natural declension of the church in its passage through the process of regeneration. The resurrection of the dead is the coming of the fruit of regeneration; this fruit being the Sons of God, reproduced from the Son of God, who was planted in the church for the purpose of multiplying these sons. This fruit, when fully matured, will constitute the divine government; but the ripening will depend upon another baptism, which will be effected through the theocrasis of the Messenger of the New Covenant.



In The Editorial Perspective.

THE EDITOR.



THE PARTY OF DISCONTENT is a designation of modern socialism by a recent writer, who has given a few facts relative to the development and growth of the party in America. It has been said on seemingly good authority that the spread of socialism is sufficiently rapid to lead to serious apprehension on the part of the leaders of the two principal parties in the United States. During the past several decades a number of third parties have arisen with comparative suddenness, quickly reaching a climax, and declining as rapidly as they came into existence. The People's party is the most recent prodigy in the category of third parties. Socialism is acknowledged by a number of leaders to be likely to constitute an element with which the old parties will have to reckon in the future. Unlike the usual third party element, socialism has been of steady growth in America for nearly twenty years, the first socialist candidate for the Presidency being in 1888, when not over 3,000 socialist votes were cast; in 1904, as many as 600,000 socialist votes are estimated. The future of the democratic party is an interesting problem in the minds of many people. It has been suggested that the future of that party may decide the fate of socialism as a distinct and separate party. It is obvious to all observing minds that for some years there has been a marked tendency of the democratic party to become allied with the discontented elements of the nation. The radical wing of democracy has endeavored to win the influence and support of the labor element. Bryan's political and economic views are decidedly in favor of a number of socialistic tenets; and many have asked whether or not democracy would finally absorb socialism. It has become more and more apparent that the masses will become arrayed against the classes, the poor against the wealthy, the common people against the aristocracy; and that the revolutionary spirit will have a tendency to create a vortex preparatory to sweeping away the power of organized capital. "Democracy versus Plutocracy" will perhaps be Bryan's watchword in his future work. No matter what form socialism may assume, the fact remains that its hope is in and through politics. It has no other working basis. It is an anomaly; it can do nothing if it does not gain the climax as the most popular party. There is no way for it to apply its principles without reaching the zenith of power. This is admitted by various socialistic leaders. From the pen of a recent socialist writer, we take the following: "If you elect Debs, and Debs alone, he could not do a thing. You will have to elect Debs and Hanford, and a majority of men in Congress and in the state legislatures. You will have to elect socialist governors, socialist lieutenant-governors—in fact, you will have to put the socialists in power before they can start on the work of the coöperative commonwealth." The body is thus expected to grow without a vital nucleus. Full height is to be attained before the body can perform its functions—as though this were the natural order of development! Socialism is merely economic in its scope; its foundation is not large enough nor broad enough on which to found the new

order. The new society that is to come must embrace the elements of newness in every field of thought and activity. It must have a new science to light the way; a new religion to bind together the hearts of the multitude; and it must have a new government, the heart and core of which is comprised of the vital essentials of the divine Imperialism. Socialism lacks the elements of organic unity, and cannot perform the functions of genuine reform without leadership in comprehension of the laws of polarization. Koreshanity alone possesses the key to genuine reform in the domain of life and the field of economics. Koreshanity begins the new commonwealth in its nucleus. It applies its principles in the practical affairs of its own people, as well as in the work of purification of the life, which must constitute the coördinate of the new system of righteous economy. Koreshan Socialism involves the new forces of construction, the essentials of scientific application of truth in the founding of all its orders.

Modern decadence in art is deplored by a writer in the current number of the *Contemporary Review*. High standards are lowered by new schools. In art there are factions, theories, and conflicting conceptions the same as in music, religion, philosophy, and political and social economics. The tendency of modern art is to follow the natural instead of the ideal; hence the imperfections of the present are made the subjects of expression. The colors may be there, but the *life of art* is departing. Works of art are in popular demand; in order to meet that demand the quality is lowered as the products are cheapened. There is a revolt against the refined and sympathetic and poetic elements which were introduced into art by the older schools. The dominant influence in art during the past several centuries was Christianity. The subjects of the Christian religion have increased the altitude of the artist, made his heart more tender and his touch more delicate, as with reverence he has approached the canvas with his impressions of the God-man. Modern materialism has laid a ruthless hand upon art. Modern conceptions have done for art what they have done for literature. The demand for books has lowered the standard, and the world is overflowing with poor-grade works of fiction. Real artists of modern times are very few; the spirits of genius are gathered into a higher sphere for a higher purpose. What is being done in art at the present time that is of merit, is mostly that of working out conceptions already formulated by great masters of the past. Many departures from the older methods are but mistakes and harmful innovations, steps from the sublime to the ridiculous. We are in the period of transition between the old and the new and true in every line of activity. There necessarily obtains a disintegration. Many of those who have surveyed the fields of the higher attainment in the modern world are forced to take the pessimistic view, for in these days of so called scientific enlightenment, when inventive genius in mechanical lines is making such a display, art suffers, and the truths it portrays are trampled in

the dust. Those who can see the factors not merely of the survival of the fittest that now exists, but of the restoration and renewal of all the elements of the past Golden Ages of the world's progress, have much to encourage them. To the eye of the genuine scientist there is evidence of progress; the very thing that disheartens the short-sighted gives hope to the Prophet, for in the dissolution of the old he sees the signs of the coming *Renaissance* of all that is high and pure and true and good in the manifestation of divine power in the maturing life of humanity.

If men understood what religion really is, it would save them from making many a blunder. The world has come to consider religion as a mere theological conception, or a mere code of morals. In accordance with such a conception of religion, when it is seen that the people of the religious world are not unlike other classes of people, the mind is led to wonder what religion is good for. Edwin Markham, the noted American poet, while he conceives that there is a relation between true poetry and religion, rather shows that he fails to understand what religion is when he talks of saving the spirit of religion from the destructive forces of modern materialism. If he knew what religion is he would not be fearful that scientific realism is to do genuine religion any harm. However, it is true that modern science *is* atheistic—but that is all the worse for modern science, which is not only mistaken in its attitude toward divine Revelation, but it is most absurdly mistaken in its conceptions of the nature and character of the physical universe. It is also true that true science is opposed to all characteristically modern conceptions of Deity, because the church has fallen away from the purity of the primitive church in doctrine and practice. Religion is not something that is to be brought into a state of renewal through the inculcation of the spirit of the modern poet. Religion is *vital*, not merely in the sense that it is of personal interest, but it is the process and state of conjunction of God and man in some degree of their union. Religion is not a mere creed; neither is religion separable from its science. Modern science and modern theology are in conflict; but in truth it is not correct to say "science and religion." There is a science of religion, and that is the science of the unity of God and man in personality. Without the man Jesus there could have been no Christian religion, because there would have been no personality to constitute the tying-together of man and Deity. If religion is what the word indicates and conveys, it follows that the divine religion is the supreme thing, involving the vital kernel, germ, or seed of the life of humanity. That is how *vital* genuine religion is—from which it may be seen about how far the modern mind has departed from the true conception of the relations of God and man.

The editor of *Electricity* concludes that "the imitation of Nature by man, for the purpose of developing a new invention, is one of the surest roads to success." If he had added that Nature, in its forms and functions, and principles and laws, may be most profitably copied by man in all spheres of his activity, he would have but repeated what has been declared thousands of times in the history of the

promulgation of the Koreshan System. The article before us discusses Nature's methods of producing light in the case of various insects and glow-worms; and in the article it is admitted that while great progress has been made in the past several years in producing brilliant and efficient illumination, there has been a manifest failure, because all present methods are heat producers, the light being secondary. In the gas jet ninety-nine per cent of the energy generated is wasted in heat, only one per cent being utilized as light. In the incandescent lamp ninety-seven per cent is wasted, and only three per cent manifest as light; while in the arc lamp, ninety per cent is wasted, and ten per cent utilized. "This means that in electric light plants to supply power to incandescent lamps, for every hundred pounds of coal burnt in the boiler, from two to three pounds appear as light." The conclusion reached by the writer referred to is, that surely in Nature the principles of economy, not waste, are operative. With such conclusion we heartily agree; we believe in the operation of the law of *conservation* of energy, and we therefore repudiate the modern so called scientific conclusion that the Creator of the universe so utterly disregarded the principles of economy as to make a solar system in which less than one two-billionths of all the energy generated in the sun could possibly be utilized. We believe in a natural astronomy and a scientific cosmogony, the basis of which necessitates the conclusion that the universe is a great battery-cell which, in itself is self-perpetuating, through the laws of the relation of the positive center and negative elements of the great circumference, the shell of the *concave*, physical earth.

A bill now pending in Congress has aroused a great protest from the leading women and women's organizations of the nation. Masculine dominance has not only asserted itself in civilized America in forbidding women the right of suffrage, but adds insult by proposing that new states when organized, shall disfranchise minors, criminals, lunatics, non-residents, ignoramuses, and *women*. The various leading women's clubs and organizations throughout the country, are vigorously entering protest against being classed with criminals, lunatics, and ignoramuses. The dear fathers, husbands, brothers, and sons are reprehensible and actually inexcusable. But can the matter be remedied—that is, can the real cause of women be helped, by eliminating an objectionable word or two now appearing in the bill? It occurs to us that those of womankind who are seeking to be saved from the curse of masculine dominance in the political and social, as well as in the marital relations, should not seek deliverance at the hands of her *oppressors*, but in Koreshanity, whose aim is to exalt woman to the highest planes and places in the world of human activity.

Thoroughly imbued with the spirit of the divine Man nineteen hundred years ago, the *body* of the primitive Christian church existed in the form of a man, with parts analogous to the parts of the human body. The people of that church adopted communism as a natural relation, just as man exists by virtue of mutual relation of all the entities, cells, and corpuscles comprising his system.

The Open Court of Inquiry.

THE EDITOR.

Telescopes and the Earth's Concavity.

"In a talk with one to whom I had previously spoken regarding the earth's concavity, I was told that he had been informed by an astronomer, that with such a magnifying power as that possessed by the telescope in the Lick Observatory, we should look eastward and see New York, or westward and see Chicago, if the concave theory be true. I gave him an answer, but I am in doubt as to its correctness."

The fact that the modern scientific world utterly ignores the principles of perspective and geolinear foreshortening in all their observations and surveys, is a demonstration of the Koreshan declaration that the astronomers do not know enough about the actual processes of visual perception to accurately define all the principles which enter into the apparent enlargement of objects viewed through the telescope. The astronomer thinks he sees trillions of miles into space, because the theory to which he adheres forces him to conclude that the most immense distances imaginable exist between the place of observation and the stellar points which dot the sky. He must therefore conclude that his telescope is a most marvelous instrument, endowed with a magical power of penetration into the "infinite depths." The universe has no such dimensions—or *lack* of dimensions; and the so called penetrating power of the telescope is all in the ignorant imagination!

The astronomer thinks that if the earth is concave, we should be able to observe what men are doing on all the streets of the great cities of a hemisphere. He is so used to making assumptions that when he wishes to urge an argument against the Koreshan System he must make yet another assumption, for the previous stock might not seem to meet the issue. The astronomer coming in contact with the Koreshan System for the first time considers himself able to define what would be the conditions in a concave earth if it existed—while on numerous points in relation to his own system he is yet in doubt, after years of study of the conclusions of generations of men; for there he meets hundreds of unsolved problems.

Let us reverse the picture: If the earth were convex it would be physically impossible, even with a telescope of the *highest power*, to observe objects on the water at such distances as would place the objects below the light of the sight of the unaided eye, over the *convex bulge* or hill of water—for it is obvious that the telescope could neither enable us to look "around" the bulge nor see through it. Now, this is not a mere conception of our own, for Proctor freely admitted that if objects could be seen at such great distances with the objects and the telescope near the water line, it would prove that there was something wrong with the accepted theory of the earth's convexity. We know from actual observation that objects on the water, such as ship's hulls, targets, points of land, etc., not only may be seen at long distances under these conditions, but much greater distances than would be at all possible on an earth curving *convexly* eight inches to the mile. The restoration of the ship's hull after it has disappeared to the naked eye, is an ocular demonstration of the earth's *non-convexity*.

Vision by means of a telescope over the earth's surface is as much subject to the operation of the laws and principles of perspective and geolinear *foreshortening* as is the unaided vision. It is by virtue of the apparent contraction of the earth's surface in the distance, in proportion to the altitude of the observer, that the horizon line is formed, which is the vanishing-line of lateral vision. If a telescope be employed at same altitude, the horizon line will be apparently extended—and the distance to which it is apparently extended depends upon the power of the telescope; but the higher the altitude observation, the smaller will be the difference between the horizon of the unaided vision and the telescopic horizon.

The transformation takes place in the focus of the instrument, in which the picture viewed is thrown on the surface of a plano-convex lens, and magnified by the eye-piece. The visual angles are increased and the picture appears larger. We neither peer into

the depths of infinite space by means of the telescope, nor look half way round the earth at our cities—not even with instruments of the highest possible power, because no telescope ever constructed can in any way nullify the principles of *foreshortening*, through the operation of which the horizon line is formed over the concave extense.

Fantastic Auroral Displays.

"A friend and brother in the Investigative Court of the Society Arch-Triumphant handed me the enclosed clipping from a newspaper, with request that you give an explanation of the phenomena as soon as convenient."

"RENO, NEV, Aug. 15.—From Winnemucca, Carson, Wadsworth, and Virginia City, come reports of strange phenomena in the eastern skies last night. A bright star moving about has been noticed here by hundreds who crowd the streets. It appears and disappears at intervals of a few minutes and assumes fantastic shapes. This is accompanied by flashes of sheet lightning and the falling of myriads of stars. The heavens, in fact, was a mass of darting light all evening. These phenomena cannot be explained by students of astronomy here"—From Press Dispatch.

The fantastic display referred to in the above newspaper item belong to a class of metrological phenomena that have long proved puzzling to astronomers. Just why such displays should be seen in the atmosphere of a convex sphere whirling through space at the rate of nineteen miles a second, is not apparent nor discoverable in any logical course of reasoning. The convex earth has been considered as a giant magnet, at the poles of which are strong magnetic currents—but why should the currents extend *outside* of and beyond the physical surface of the earth?

Make the surfaces of the poles or polar latitudes face each other, with currents transmitted through the atmospheres of the great concavity, and we have a basis for not only magnetic activity but also *electrical* display—for the great cell is a battery-cell generating electro-magnetism of myriads of qualities. The phenomena mentioned above were auroral. The sheet lightning was the electro-magnetic pulsations between the main magnetic atmos-

pheric pole and subcenters—of which the moving, fantastic star was one. The falling stars were an electrical display of darting points or sparks.

While the pulsations were from the principal magnetic centers, the lights seen in Nevada at the time mentioned were of a local order, not high enough nor brilliant enough to be seen at long distances. They are usually seen when the atmosphere is hazy, and heavily charged with latent or free electricity. From the same or similar causes arise "flaming swords" frequently seen in the sky. Other phenomena of a corresponding character, on still larger scales, have attracted attention in the past. At the time of the destruction of Jerusalem, or immediately preceding it, a sword hung in the sky above the city for several days, and the electro-magnetic pulsations assumed the forms of men and horses in war—the hosts advancing from various quarters of the heavens toward the zenith of the besieged city.

All such phenomena are easily explained from the basis of the Cellular System, because it furnishes a rational conception of the cosmos as it exists in fact, not as erroneously conceived in the Copernican idea of the world, in which every theoretical deduction is utterly false, and every explanation of astronomical and meteorological events is strained and irrational and absurdly unnatural. The great wonder will soon be, not that the Cellular Cosmogony is true, but that intellectual minds should ever have conceived otherwise as to the form of the cosmos.

KORESHAN ENTERPRISE.

Evidences of Resourcefulness and Ingenuity of the People of Estero.

Estero has just witnessed one of the busiest weeks in the history of its development. About what was accomplished in a few days, perhaps an interesting story could be written. We shall not here attempt it, however, as it would doubtless cover a wide range of subjects. But we can consider a lesson in organized economy that may not be without profit.

Just a week ago today [date of this article is Nov. 15.—ED.] 14,500,000 people cast their votes for the candidates of the two great political parties of America. In a few hours after the polls were closed the general results were known. This was all because through modern methods

of exchange and communication of thought, the national committees and newspapers were in touch with every part of the nation, through the great systems of telegraphy. To obtain even approximate information as to what nearly 15,000,000 did in one day, constitutes one of the great wonders of modern progress.

The people of Estero are comparatively few in number; yet nearly two hundred people may, through well directed energy accomplish much and thereby surprise the thousands. Great inventions of the world have originated with the few, and the many enjoy the benefits of applied mentality. Ultimate success in new movements depends upon resourcefulness and application. There may be wealth in the mine, but it must be taken out and put through various processes before it is usable. There may be wealth in the soil, but it must be brought into the plane of service and enjoyment through effort. So it is with every department of activity. There must be work for the mind as well as for the body, if things are achieved. There is no better evidence that Estero is destined to be a success than the fact that its people not only know how to do things, but are able and willing to do them effectively and quickly.

The Koreskans have just finished a great deal of work necessary to put their exhibit in order for the Tampa Exposition. The resourcefulness of this people was made very apparent in the great variety of things and methods of display of the things which were materialized here for and because of the South Florida Fair. As we look over the busy week just past, we cannot help noting how eager every one was to have the Koreskan Unity make an excellent showing at the Fair. There was unanimity of sentiment and harmony of effort—and today every one at Estero feels proud of the results. The choicest fruits, vegetables, and farm products were cheerfully gathered; hands were busy with needles and scissors and brushes and paints, and many wheels were made to turn in the machine shop and printing rooms in order that the space allotted the Unity for exhibit may be interestingly and attractively filled.

Every one was asked to think up something suitable for exhibition—something of value or interest, bona fide products by members of the Community; and it was not long until an array of things materialized; and on the last few days, even the commercial woods of Florida from the mainland and islands were prepared for exhibition. Quick action was taken, and alert for sugges-

tions, plans were conceived and executed, everything properly prepared, arranged, packed, and shipped to Tampa in time for display. The work was done—and now the thousands who visit the Tampa Exposition may judge of its character.

It may not be too late to mention the fact in illustration of the resourcefulness of the people of Estero, that in celebration of Hallowe'en, the resourceful young people of the Koreskan Community surprised the entire Community with an elaborate street fair on one of the broad pavements of Estero. The idea was conceived during the day; plans were devised for the fair, 10 or 12 booths constructed, furnished, and decorated, and a complete program successfully carried out, to the enjoyment of the entire population of Estero. For the preparation and product of one day the fair was a wonder. Numerous costumes were arranged and worn—a number of characters being not only unique, but many adding much to the merriment and enjoyment of the evening. Some of the figures in the Hallowe'en band were especially noteworthy, as well as others in almost unheard-of garb.

"Out of a multiplicity of counsel there is wisdom," is an old saying. Out of

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$.30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
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2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreskan Unity (Incorporated) has in operation one of the largest and best equipped printing plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

List of ————

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

Book I.—The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh. By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

Book II.—The Logos or Word-Book. By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—The Covenant of Life: A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanitschen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.

The total listed price of the above works, with 500 assorted leaflets, is \$1.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers Fla., but address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

such a numerous family as constitutes the Koreshan Unity, there are always manifest features of interest when there is occasion—whether that be in the line of social entertainment, excursion parties, religious gatherings, literary or musical entertainment, or effort in industrial or educational lines. Where a number of people work in harmony, with one great end in view, with the courage of their convictions, success must be attained in whatever is undertaken. There is every reason to hope for the development of every desirable line of activity at Estero. —VERITAS, in Ft. Myers (Fla.) Press.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World, and National and Local News.

Important Foreign News.

Port Arthur still hangs in the balance. The Russians feel hopeful of holding out until the Baltic fleet arrives; but the Japanese officials claim to have the key to the situation, and that soon by strategy and engineering skill, the city must fall. A sortie from a few forts were made by the Russians garrison, but they were driven back by the Japanese forces. Activity has begun again at Mukden, the Japanese conducting an eastward flanking movement. Scarcity of food and water and fuel hampers the Russians, and streams are frozen strong enough for easy Japanese advance. It is claimed by the Japanese that the Baltic fleet is only a bluff to force better peace negotiations during the winter.

Anarchy is said to be rife in Macedonia, where assassination of Christians not in sympathy with the Bulgarian revolution is causing alarm. The Greeks are sending forces into Macedonia to protect their countrymen, who are the most frequent victims.

The Spanish government will undertake to push an anti-anarchist bill soon to be introduced in the chamber. Vigorous repressive measures deemed necessary.

Strikes in the French arsenals and powder factories assume menacing proportions. 5,000 strikers make demonstrations at Brest and troops are called out.

King Carlos of Spain is visiting in the British Isles.

The Irish National Exposition is set for 1907.

Happenings in America.

Judge Cavanagh of Chicago, enforces as constitutional a law of 1877 providing arbitrary jail sentences for persons maliciously interfering with the business of any firm, corporation, or individual.

The statue of Frederick the Great, the Iron Emperor of Germany, is unveiled with appropriate ceremonies at Washington, led by President Roosevelt.

American Federation of Labor, in convention at San Francisco, appropriates \$25,000 a week for three weeks, to aid the Fall River strikers.

Furniture drivers are on a strike in Chicago. Riots mark an attempt to move loaded wagons from the factories to the freight houses.

President Roosevelt favors extra session of Congress for purpose of revising the tariff.

New York horse show, great success. Contour, by the urement of vertica

THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

"Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

The Cosmopolitan, 1 year	\$1.00
The Twentieth Century Home, 1 yr.	1.00
Captains of Industry	3.00
THE FLAMING SWORD, 1 year	1.00
Total	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

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DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

"MEDICAL DELUSIONS"

is a work of 108 pages, paper covered, written by Dr. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 50c per copy; 6c per copy \$1.

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The Fort Myers Press is published weekly at Fort Myers, Fla. Subscription \$1.50 per year. Special Edition will be sent free to pay-in-advance subscribers.

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
CHICAGO, ILL.—Rev. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
OTTUMWA, AL.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
FRUITLAND, IA.—Rev. J. B. Parmelee.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
SAN BERNARDINO, CAL.—Mr. John M. Lane.
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
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The Wall Street Journal

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The ALTRUIST

Is a monthly paper, partly in phonetic, and devoted to equal rights, common property, and Communism. It is issued by the Altruist Club of St. Louis, whose members hold in common, live and work together in a common home for their mutual advancement, and support, and both have equal rights and decide all affairs by their majority vote, and employment for life to persons who may wish to join. Sample copy free. Address: Editor, 2711 Franklin Ave., St. Louis, Mo.

Some Florida Items.

The South Florida Fair at Tampa, Nov. 14 to 26, proved to be an immense success. The exhibits of the Koreshan Unity and Lee County attracted much attention. Some prizes were captured by the Koreshans, and an enjoyable reception given to Tampa citizens by the Founder of Koreshan Unity, at the Tampa Bay hotel. The Estero Orchestra, consisting of fourteen young women and gentlemen, were in attendance at the Fair and at the reception. The Koreshans are delighted with the great measure of success met with in promulgation of the System by means of lectures in the Koreshan booth. Next issue of THE FLAMING SWORD will contain particulars of the Exposition and the work of the Koreshan Unity in connection therewith.

The Florida tourist season is opening. The Florida railroads are making new schedules for better service. Pullman sleepers are to come direct to Ft. Myers.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Arena.—The November number appears with new cover design, which is quite attractive. Reform people will be much interested in the excellent article by Prof. Frank Parsons on the subject of the municipal ownership policy of Glasgow, Scotland; also in Dr. Galvin's article on legal machinery, and A. L. Griffith's discussion of the Philippine insurrection. The entire number is excellent. The Arena was never better than now. Albert Brandt, No. 5 Park Square, Boston.

Review of Reviews.—Judging the Editor's review of the campaign in the light of actual results, they are certainly very fair and able. No prophecies were made, but such a summing up of the issues and conduct of the campaign as to lead the reader to see the results plainly beforehand. The political cartoons in this issue are very interesting, as are also the contributed articles by many able writers, covering both domestic and foreign subjects. All the important movements of the world may be viewed through the Review of Reviews from month to month. 25 cents per copy. 13 Astor Place, New York City.

The Delineator.—Have you seen the December Delineator? If not, "just get it" when it appears. We have an early copy, and will give a brief glance. The superb settings in which appear Mr. Le Gallienne's rendering of the Wagner Love Songs, which have hitherto been wretchedly translated, constitute a most attractive feature. It is one of the most important numbers yet issued. Striking advance in printing processes make it possible to print very large editions with uniform quality of results from plates. There is plenty of fiction, much of interest on the household and fashion, the flower-garden, and out-door recreation. One of the very largest magazines published, and only 15 cents per copy.

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Game of Familiar Quotations

—ARRANGED BY—

LUCIE PAGE BORDEN,
FORMERLY TEACHER AT WELLESLEY COLLEGE.

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"Next to the originator of a good sentence is the first quoter of it."—Emerson.

The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshan Unity.

The Game of Familiar Quotations,
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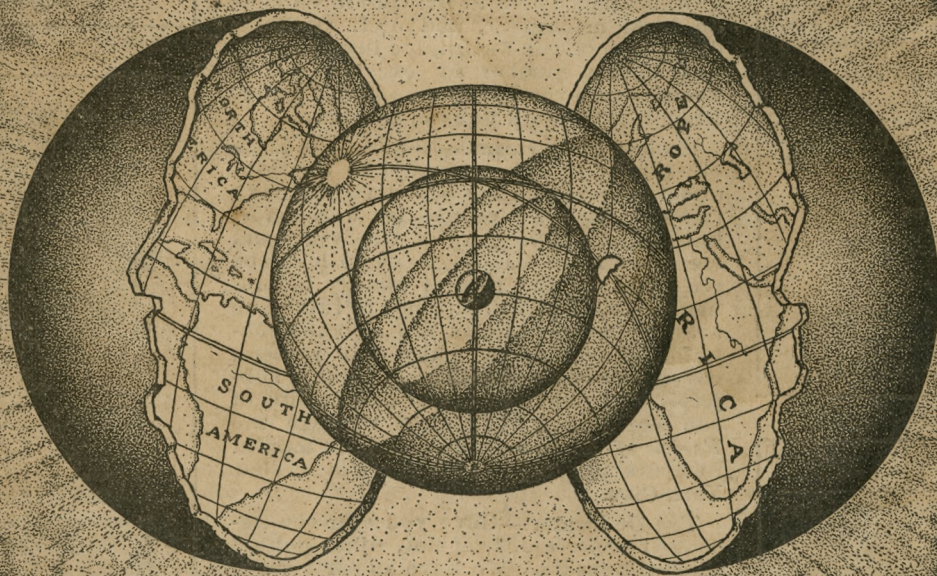
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VOLUME XVIII.

ESTERO, FLA., DECEMBER 6, 1904.

NUMBER 26.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own life, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY is the result of facts of Astronomical, Geographical, Geological, and Alchemical research, and International Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, of all Reason and Science, the premise of the true Theology, and the pattern of the new or old.

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